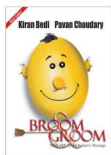
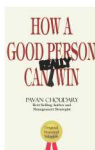




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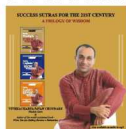


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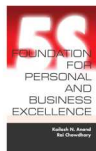
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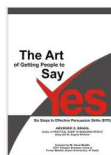
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Pavan Choudary

A Brief Introduction

Pavan Choudary is the author of path breaking books like *How a Good Person can Really Win, Broom & Groom* (co-author Kiran Bedi), *A Trilogy of Wisdom* (on Chanakya, Confucius and kabir), *Machiavelli for Moral People*, *Uprising 2011: Indians against Corruption* (co-author Kiran Bedi), *When you are Sinking become a Submarine* and *The Rx Factor*. Pavan is also the Managing Director of Vygon, a leading French Multinational, chairs the Medical Equipment Division of CII, hosts the TV program *Hum Aise Kyun Hain* on Doordarshan, and has written columns for The Times of India and Financial Chronicle. He sits on some of the most respected advisory boards of India and is a much sought after Management Strategist. To know more visit www.pavanchoudary.in or follow him on twitter @AuthorPavan.

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7. Broom & Groom (on Hygiene and Manners) co-authored with Kiran Bedi
8. Uprising 2011- Indians Against Corruption co-authored with Kiran Bedi

Praise for the Author and his Books

A Trilogy of Wisdom (on Chanakya, Confucius and Kabir)

Each book in this collection of mini books has great depth...there is great insight on political sharpness, social gain and spiritual intelligence - to aid the ambitious soul.

- Hindustan Times

This book has been able to capture the spirit of Confucianism. It is most appropriate that it dwells on the social aspect of Confucianism. It talks of Social Harmony, which is key to Confucius.

- Mr. Xei Fei (Cultural Head, Chinese Embassy)

How a Good Person can Really Win

This book is for real people in the real world with insights, practical wisdom and a fresh perspective for everyone...the alternative of course, is to read up hundreds of books over tens of years!

- Carolyn Marcille (Barnes & Noble, New York, USA)

Pavan Choudary's passion for dwelling deep into the questions one feels remain unanswered, has ensured him a place amongst the foremost thinkers of the world.

- The Times of India

An invaluable, timeless treasure. Pavan is a megamind taking Indian thinking to refreshing new heights in the global arena. His works should be made compulsory reading for leaders, teachers and parents.

- Dr. Kiran Bedi

The Rx Factor

Kip Piper, Senior health Advisor to the White House Office, USA, has included The Rx Factor in his list of Top 10 books on Pharmaceutical Marketing. To view the list you may visit amazon.com at <http://www.amazon.com/Pharmaceutical-Marketing-Bookshelf-Recommended-Piper/lm/2RUHJCQM7ERX0>

I strongly recommend this book for all pharmacy students and marketing professionals...it gives a creative landscape for Pharmaceutical marketing filled with innovative and practical marketing strategies.

- Dr. B. Suresh, President, Pharmacy Council of India

Broom & Groom co-author Kiran Bedi

Broom & Groom by proud Indians Kiran Bedi and Pavan Choudary is a collector's item. A must on every book shelf.

- Deccan Chronicle

Indians and civic sense don't often go together. That may change if our worthy countrymen take broom & groom to heart.

-The Telegraph

It addresses separate categories- students, government officials, and so on and the illustrations help make it a useful handbook for people who badly need it.

-The Times of India

Machiavelli for Moral People

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- The Tribune

INTRODUCTION

In China it is said that for the well-being of the body, follow Taoism; for the wellbeing of the soul follow Buddhism and for the well-being of the society follow Confucianism.

Confucius was a sage and social philosopher of China whose teachings have deeply influenced East Asia, including China, Korea, and Japan for two thousand five hundred years. The relationship between Confucianism and Confucius himself, however, is tenuous. Confucius' ideas were not accepted during his lifetime as the Chinese society was a decadent society that was seeped in Taoism, that talked of idleness. Confucius came and he talked of duty, he talked of action and not just idle action, but wise action...that leads to a happy populace and restores social order.

Confucius' Social Wisdom is a phenomenal amalgamation of Confucian understanding and a wise interpretation of human nature:

How should a person behave as the unit of a family, a society member and as a ruler?

How social relationships can be brought in harmony?

Why some societies succeeded while the others failed?

What can India learn from successful and prosperous societies?

The reading is aimed at opening your window to harmonious relationships.

Enjoy.

Social Wisdom of Confucius

*Natural instinct enables a man
to understand the way of Heaven through sincerity.*

*Education enables him to be sincere
through understanding the way of Heaven.*

*Sincerity ensures understanding
and understanding guarantees sincerity.*

Confucius is for the society and for the nation which is why the first thing that he asks for is sincerity. Sincerity in the Confucian meaning has three fragments - loyalty (the foremost fragment), integrity and honesty.

By loyalty, Confucius means faithfulness. By integrity, he means doing the right thing. And by honesty he means telling the truth. However, Confucius understands that one can be honest without being high on integrity. For instance, imagine you have gone on an official tour. You come back and submit an expense statement which is inflated. You are reimbursed the money, however, your conscience starts pricking you and one day you go to your boss and confess the truth. You own up. In such a case, even though you have been honest you have not been high on integrity. For Confucius, doing the right thing and telling the truth both are important. So for him sincerity means faithfulness, doing the right thing and telling the truth.

He says sincerity is the way of heaven. By way of heaven, he means the Tao - the guiding force of the universe, the guiding principle of the universe. In other

words, it implies that once you are sincere you come in sync with the guiding principle of the universe.

Then he says to strive to be sincere is the way of man. He means, it is human to strive to be sincere. It is in the nature of man to move towards sincerity. Interestingly, even in this century one of the leading proponents of Psychology, Martin Seligman, who has studied Happiness in great detail, has come to a similar conclusion. He says that happiness has little to do with pleasure and much to do with developing personal strengths and character. Development of character or universal virtues, one of which is sincerity, gives life satisfaction and happiness. A talent says something about our genes - what we have inherited. But virtues and developed talents, like sincerity, say something about us. So sincerity will bring you lasting happiness. When you move in the direction of sincerity you are going with nature and this getting in tandem with nature will help you relax and bring you happiness.

*A superior man maintains a sense of shame.
Shame is the shadow of sincerity.
Sincerity means loyalty.
When you are disloyal, you are ashamed.
Sincerity means integrity.
When you are low on integrity you are ashamed.
Sincerity means honesty.
Honesty means courage, when you are a coward;
when you are dishonest, you are ashamed.*

While we are talking about Confucius' stress on sincerity it would be appropriate also to study what he has said about shame.

Why does Confucius say that it is important to maintain a sense of shame?

Is shame good or is shame bad?

As per Confucius shame is good. Today western Psychology agrees with him - shame is good, because shame develops you. When we feel shame we feel distress, embarrassment or anger. It is the place where we learn to stop struggling with ourselves. However, when we dwell in the space of shame, then we grow. Shame is a dark place and we grow by shining a light on the mind's dark places. The dark space of shame is a nursery for human character. It is like the womb. The womb is dark so is the space of shame.

You feel ashamed if, for example, you have behaved cowardly. Then you

resolve that next time onward, you will not be a coward. Where is this resolution made? This resolution is made in the soil of shame, so shame develops you and that is why Confucius highlights the importance of shame.

All in all, Confucius is a great votary of sincerity and he feels that a sincere person will be successful. This is also because modern society is glued together with trust. Trust comes from sincere behavior. Whoever can be trusted more will have more partners. People like to collaborate with him, to deal with him. Confucius' understanding has proven right, time and again. Even Max Weber, the great European sociologist, has said that it was the sheer dependability of the protestant businessmen which made them succeed like anything; because they were trust worthy, their businesses boomed. Confucian ethics have come true again and again as the civilization progressed and the first pillar of Confucian ethics is sincerity.

*I would not seek praise from posterity
by advocating eccentric theories and behaving treacherously.
A gentleman should follow the way of the mean and
I will not give it up half way even if others do so.
A gentleman should stay in the mean and
should not have regrets even if he remains unknown to others.
Only a sage can adhere to these principles.*

Confucius knows that the mean does not startle. Mean is the middle. When you are in the middle, it is not startling. When you are in the extreme then it is startling. So he says, *I will not seek praise from posterity by advocating such extreme theories*. First of all, I will not advocate extreme theories. Secondly, I am also almost *immune to praise from posterity*. By praise from posterity, he means fame. Confucius understands that fame is like the dust cloud which follows your car when you are going from point A to point B, which is your destination. The important thing is to reach the destination; it's not how much dust you gather and how many people notice you. A gentleman is not smitten by fame.

The point is to reach destination B. Confucius also knows that when one pursues fame his happiness now lies in what others are thinking of him i.e. his happiness lies in other people's heads! So he tells you not to bother about fame.

Then he goes on to say that *a gentleman should follow the way of the mean and I will not give it up half way even if others do so*. Even if others do not follow the

way of the mean, they behave in extreme ways, still I will decide how I need to respond to them and my response to them will be in accordance with the way of the mean.

What does Confucius mean by the way of the mean?

It is balance. From Buddha to Aristotle many have spoken about the importance of balance - the balance that a man acquires when he moves on the middle path. When he avoids extremes and follows the golden mean then, for example, he is not a coward nor is he rash he is courageous. Similarly, between pride and diffidence he chooses modesty, between miserliness and extravagance he chooses liberality, between depression and buffoonery he chooses good humor, between belligerence and flattery he chooses friendship. This balance is what Confucius is talking about - not being too much here nor being too much there.

One who attains to a balanced walk of this kind finds that when he is so walking, happiness walks alongside him. It eludes him only when this equilibrium is upset and that too for only as long as he can't find his center again. When he is balanced like this he is in tune with the Tao of the Universe and available to his possibilities.

There is a Hindi couplet which says,

*“Sambhal jaane do Mira ke thirakti payal,
Aur Gautam ke sadhe paon zara beheke jane do”*

It speaks of Mira who is frivolous and tells her to sober a little and it speaks of

Gautam Buddha who is too serious and it tells him to relax a little. Come in the middle. In Chinese, there is a word called Zhong Yong - which says, in the middle and in equilibrium. This is what Confucius means when he says that one should follow the way of the mean.

Then he goes on to say, a gentlemen should stay in the mean and have no regrets even if he remains unknown to others. Confucius knows that fame does provide some satisfaction. At the same time he also knows, what are the side-effects of fame. One of the important side-effects of fame is that, once your picture forms in the mind of another man(that is fame); then you are constrained to live just in accordance with that picture. It restricts your freedom. So he knows about the side-effect of fame and he knows that even if he does not get fame, he will not subscribe to extreme theories.

When he says, only a sage can adhere to the principle of the mean, he is speaking in the long-term. In the long-term, it is difficult to be always in the mean. You keep falling off on either sides.

*A man in a superior situation,
having valour without righteousness, will be guilty of insubordination.
One of lower people having valour without righteousness
will commit robbery.*

Confucius here highlights balancing traits (He is still talking about the way of the mean). A man in a superior situation, who is courageous but not righteous, will be guilty of insubordination. Because he does not know what norms to follow, he just has his boldness to back him. So he could become guilty of insubordination.

Similarly, a man among the subordinate staff who has boldness but is not righteous, does not have character, can commit robbery. Therefore, the balancing virtue is important - Boldness is balanced with righteousness. Then, you can take command and you will not misuse the power which boldness gives you.

*Book of Songs said, cut the handle of a new axe with an old axe and
it will not be far from the old handle in appearance.
Hence a gentleman asks of others no more than of himself,
so long as they correct their mistakes.
He who can practise tolerance and forbearance
is not far from the way of the mean.
He should do to others as he would have others do to him.*

Confucius highlights now the severity of the challenge of the mean. *Cut the handle of a new axe with an old axe and it will not be far from the old handle in appearance.* Even though you decide to change, the new will take time to settle. In the beginning, the new will still resemble the old because it is the inertia of the old which will hold you.

Hence a gentleman asks of others no more than of himself so long as they correct their mistakes. Here he is telling of the practical difficulty of following the way of the mean. Following the way of the mean is as if walking on that single rail track that we used to as children. You have to balance yourself. You walk a distance and then your step falls either on the right or on the left of the track and you are off balance. Then you come back again. So the way of the mean is like falling again and again on either side and coming back again. Erring again and again but less and less and less. That's the way of the mean.

Hence the gentlemen asks of others no more than of himself so long as they correct their mistakes. He knows he himself cannot keep on the way of the mean for long. So as long as people come back on the way of the mean after going left

or right, he is okay with it. Because he, himself does that.

He who can practice tolerance and forbearance is not far from the way of the mean.

And then Confucius said, **(five centuries before Christ)** *he should do onto others as he would have others do onto him*. He says that just as I forgive myself from going astray, I will forgive others also.

Confucius also feels that the love of learning helps you balance the pursuit of virtues because he knows that virtue when taken to an extreme can start becoming counter productive. In Chinese, there is a phrase *Wu Ji Bi Fan* which means, that once something reaches its extreme, it will start turning to the other direction. This direction could be a negative direction also. The opposite of what it is will start being born in it. He knows that for example:

Benevolence, if taken to an extreme without the love of learning would lead to foolish simplicity.

Straight-forwardness without the love of learning will lead to rudeness. Love of boldness without the love of learning will lead to insubordination. Love of firmness without the love of learning will result in extreme conduct. Love of being sincere without the love of learning will develop an injurious disregard of consequences.

Learning is the governor. It will control the virtue so that it doesn't go berserk. So Confucius is for learning because he knows that such learning will enable the virtuous man to stay on-track. Otherwise, blind pursuit of virtue can lead to disaster.

*The superior ruler is
one who maintains a dignified ease without being proud,
one who is majestic without being fierce and
one who is beneficent without great expenditure.*

Confucius again counsels balance; balance in ruling. When a ruler is dignified without being proud, the other people around him are comfortable and at the same time they do not encroach on the perimeter of dignified space which the ruler needs, to govern. He maintains a dignified ease. Not only is he dignified, he is also relaxed.

One who is majestic without being fierce - there is majesty in him. At the same time there is not the harshness of a dictator, there is not the stridency of a tyrant; there is a majesty, which is not too loud, which is not acerbic.

Also a ruler is one who is *beneficent without great expenditure* - what does this mean? Beneficent (kind and generous) without great expenditure? But how is this possible? Imagine, you are the boss and an agitated employee comes to you and vents steam. He is angry about something, he hollers about it and then he goes. You just listen to him. You have neither cajoled him nor have you reprimanded him, you have just listened to him. He has vented steam. He might go back home and tell his wife that today he said his piece and that he is happy about it. He is feeling brave. Your silent demeanor allowed him to be a hero for sometime. Your silent demeanor allowed him to once again know that he is free to speak, free to say his piece. This itself brings satisfaction in the job. If his

*Preparedness ensures success.
Unpreparedness spells failure.
For preparedness means two things -
one is preparation in thought and
the other is preparation through action (practise).*

Confucius feels, to think before one speaks will ensure fluency. To think before one acts will ensure all difficulties get cleared away. To think before one performs his duties will ensure a strong conscience. And to think before one practices principles will ensure smoothness in practice.

So, one part of Confucian preparation is thinking - mental preparation. And the other part of his preparation is the physical part.

Bill Gates has said (sic), “I picked up a very bad habit in school and college - I started liking the Bill-Gates-studies-only-at-the-last-moment image - which people had of me. I liked this image and I nurtured it by really studying at the last moment and passing my exams and I started thinking that this approach would work in the real world also. When I joined the real world of business, I realized that this is a very expensive approach. I started failing. Then I consciously got rid of my liking for this image, changed my habit of last minute work and started focusing on long hours and long days of preparation for all major events and meetings which I had to take.”

Confucius says you should be mentally prepared and you should have put in the requisite effort in practice also.

To give oneself earnestly to the duties due to man and while respecting spiritual beings, to keep aloof from them, this may be called wisdom.

Confucius suggests that we keep aloof from spiritual beings as for him the welfare of the society is more important than the sacred aspects. Confucius knew that a nation which goes too much in pursuit of the sacred, that is, religion and spirituality, often ends up in slavery. His understating has proven right, time and again. Be it the great Indian empire or the mighty empire of China or Portugal or Egypt, they all ran up to the monasteries on the hill and then downhill. In the Confucian framework, too much preoccupation with the sacred, makes the society decadent, impoverished and chaotic.

Then what is it that is of use to society?

It is doing one's duty. Confucius encourages man to positively contribute to the society and be actively involved in all the roles he plays. At home, he should be a good father to his son, a good son to his father, a good husband. And outside, he should be a good citizen, a good worker, a good boss and if he is a ruler, he should be a good ruler. Just by doing so, a person effortlessly becomes a sage, a *Rushi*, which in Chinese means involved, and worldly.

Moreover if one is successful in this world, he stands a good chance of succeeding in the other world also. Why?

Development in this world requires organization, so does spiritual development.

One who is successful in this world has developed the organizational wherewithal necessary to succeed in the spiritual realm as the skills of organizing are necessary to succeed in the spiritual world also.

Confucius also says,

A good man it is not mine to see.

Could I see a man possessed of constancy that would satisfy me.

Having not and yet affecting to have.

Empty and yet affecting to be full.

Straightened and yet effecting to be at ease.

It is difficult with such characteristics to have constancy.

Confucius likes consistency and truth. He is against hypocrisy. He feels that the spiritual man shows that he has, even though he does not have any thing. He shows that he is full but he is empty. He shows that he is at ease but he is stiff. He feels - and this has also come true time and again - at all times and everywhere, that the priests are known to promise the moon and deliver little.

Once there was a man who had a wish-fulfilling crystal. If he were to say to it, "Give me a lakh of rupees", the crystal would make a lakh of rupees materialize immediately. The man had all the money he needed and was happy with life till one day a monk came to his house. The monk wished to stay the night and the man decided to play host. Just before retiring to bed the monk surreptitiously closed the door of his room. Intrigued the host peeped from the key hole to see what the monk was up to. The monk whose back was towards him, opened his bag and took out a crystal much bigger than what the host had. He then put it on

the floor in front of him and said, “Give me a coconut”. The crystal answered, “I will give you two”. The monk said, “Give me a gold plate”. The crystal said, “I will give you two”.

The host was jealous as he had a crystal which gave only what he wanted but the monk had a crystal which gave double of what was asked.

Next morning as the monk was leaving he pleaded with him to exchange his crystal with his. The monk agreed. They exchanged their crystals and the host dropped him to the railway station. In his excitement of trying the new crystal he almost sprinted back to his home. He sat down with the new crystal in front of him and said, “Give me 10 lakhs(1 million Rupees)”. The crystal replied, “I will give you twenty lakhs”. The man was thrilled and waited for the twenty lakhs but when the amount didn't appear. He said, “OK give me twenty lakhs”. The crystal replied, “I will give you forty lakhs”. The man said, “Give me forty lakhs then”.

The crystal said, “I will give you eighty lakhs”. And so on it went. To his anguish the man now knew that the monk’s crystal only says. It doesn't give.

Most monks are like that. They only say but don't give- can't give. They might also end up taking away what you already have. In fact some priests and pundits are worse than thieves. As a thief only robs you of your wealth, but a priest robs you of your soul. Then he makes you run - chasing a mirage - runs scared.

Confucius is not for spirituality. He feels, by being involved and by being worldly, you will achieve spiritual bliss.

Buddha also feels the same. In Buddha's life there is an incident when a man asked him, "Is there God?" Buddha was quiet. The man then asked him, "Is there soul?" Buddha still did not reply. Lastly the man asked, "Is there pain and sorrow?" This time Buddha answered, "Yes there is pain and sorrow and there is a way to get rid of pain and sorrow. If you wish to know, I can tell you the way."

Why did Buddha not reply the first two questions? Because he knew that by the time he would finish telling the questioner about God and Soul both he and the questioner would be dead. But if the man were taken out of pain and sorrow, he would come to a state of spiritual bliss (ananda) and then no longer would he bother to seek answers to questions like, is there God and is there Soul.

Spirituality often makes a person fearful. Also by tying up the person in cockeyed gobbledegook, spirituality makes him miss life.

Men of action, like Confucius, felt an over-emphasis on spirituality dilutes action. Their compassion for the needy makes them cry out for action. They know, through these actions, one often finds his higher self, faster. One also escapes the airy-fairy and hocus - pocus net and lands on firm spiritual ground. They know that spirituality is an important aspect of life, but one should not make it the whole of life. Else he will realize that after sometime, the heavens are also boring. Confucius believes in hands that serve, rather than lips that chant.